

Summary

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The Concept of *giri* (義利) in Shibusawa Eiichi and Kaiho Seiryō

SAKAMOTO, Yoriyuki

In this paper, I shall examine the thinking of Kaiho Seiryō, who advanced his idiosyncratic views on economics in the late Edo period, and Shibusawa Eiichi, who significantly contributed to the modernization of Japan's economy. In particular, my intention is to see if any common themes or problems may be identified if we compare their writing on the special concept of *giri* (義利), a compound of the characters for “morality” (*gi*, 義) and “profit” or “benefit” (*ri*, 利).

In “Theory that Morality and Profit are One” (義利合一論), Shibusawa argues that “morality” and “profit” can be mutually pursued. Seiryō's Confucian position, meanwhile, is that “morality,” which is tied to the “ways of heaven,” is what constitutes the basis for realizing “profit.”

However, there is a difference between these two thinkers: Shibusawa advocates for the individual pursuit of profit within the context of a nation, arguing that “public profit” (公利) exists as an extension of “private benefit” (私利) and should therefore be affirmed. By contrast, Seiryō promotes the free pursuit of “profit” by the “individual” by locating this pursuit within the context of the universal. He asserts that such pursuit is the product of natural human drives, and the acquisition of “profit” is warranted according to the laws of heaven.

In this manner, both individuals begin with a rejection of the logic that prioritizes “mortality” to the detriment of “profit,” actively affirming the importance of the latter. However, it is clear that there are differences with respect to social context and the area of focus in their writings, which means that we cannot position them alongside each other as intellectually continuous.

Reconsidering the meaning of “tetsugaku” for Nishi Amane:

From *Hyakuichi shinron* and his handwritten letters

during the Keiō period

HARIMOTO, Takafumi

The aim of this paper is to examine “tetsugaku (哲学)”, that is a coined words by Nishi Amane in his work, *Hyakuichi shinron* (*The new theory about one thought penetrating a hundred teachings*), not as a translated word of “philosophy”, but as his own understanding of a concept of the word. It is possible to interpret *Hyakuichi shinron* as a history of Chinese thought presented from Nishi’s own unique perspective. Nishi studied positivism from Western thought, and it was a new way of thinking within Western thoughts, which Nishi himself was conscious of. Based on his conscious, Nishi reinterpret a history of Chinese thought using the positivism, while he faced the conditions of ordinary people’s consciousness. The Keiō period (1865-1868) was the middle of the time of upheavals during the last days of the Tokugawa Shogunate, and at that time, Nishi did return from Holland to Edo in 1865, and he stayed in Kyōto after 1866 till 1868. Then Nishi noted that the people, when faced with the assassination of their fellow townspeople, would avoid inquiring the truth of what had occurred and would rather seek quietude by interpreting what occurred as a kind of “teaching” that was the workings of the divine. Nishi wrote the *Hyakuichi shinron* while occurring such incidents in Kyōto. At the same time that he expounded on the importance of positivistic thought, Nishi elucidated the way of establishing a inductive thought of teaching that persisted through the hundred teachings, and he also practiced the way himself. This way was Nishi’s “tetsugaku”.

The Discovery of *jishiki* (consciousness):

Reading Nishimura Shigeki's *Shingaku Kogi*

SHOJIGUCHI, Satoshi

This article considers Nishimura Shigeki's remarks in *Shingaku Kogi* that 1) he had noticed the existence of *jishiki* (consciousness) as a precondition for the establishment of moral philosophy; and that 2) *jishiki*, or its discovery, was a concept not found in dictionaries of Chinese philosophy. The "discovery" of *jishiki* (consciousness) to which Nishimura referred was not the type in which one finds an unknown continent, for instance. Rather, it refers to a discovery in which one finds afresh a certain thing overlooked in one's daily life without being aware of it, or particularly paying attention to it, even though one actually lives in it. Nishimura treated the concept of *jishiki* as an import from the West, saying the concept did not exist in China. However, issues involving "consciousness" were always at the center of Song-Ming moral philosophy. This is the tentative conclusion of this article.

Reconsidering the Acceptance of Philosophy in the Meiji era

SAGARA, Tsutomu

Japan's acceptance of Western philosophy during the Meiji Period was not only a belated introduction of a foreign culture but also a consideration of philosophical problems facing the West at the time as its own. Comte's positivism to which Nishi Amane turned to was intended to deal with a social situation in which traditional values had become destabilized by the progress of science and technology. Meanwhile, the philosophy of Herbert Spencer contained not only the positivistic theory of evolution but also questions regarding the relationship between religion and rational science posed by agnostics. It was precisely these questions that influenced Inoue Tetsujirō and Inoue Enryō. In particular, Tetsujirō's ontology of the phenomenal reality pointed to the philosophical and religious direction that intuits the existence of an overarching reality hidden behind the scientific explanation of a phenomenon. Nishida Kitarō's *Zen no kenkyū* (An Inquiry into the Good), which was published at the end of the Meiji period, can be understood as a summarization of this religion versus science issue.

Study of Indian Commentaries to the *Heart Sutra*:

Vimalamitra's commentary (2)

Toshio HORIUCHI

This article, which is one of the series of my study on Indian commentaries to the *Heart Sutra*, deals with Vimalamitra's commentary (PHT: Vimalamitra (tr. Vimalamitra, Nam mkha', Ye shes snying po), 'phags pa shes rab kyi pha rol tu phyin pa'i snying po'i rgya cher bshad pa (*Āryaprajñāpāramitāhṛdayaṭīkā*), D no.3818, P no.5217.). This paper deals with the fourth section: "(4) **nidāna*, cause" among the eight sections of this PHT. This article gives first critical edition of the Tibetan text of PHT of the relevant part, together with an annotated Japanese translation. This article revealed the following points:

In relation to the description of the Buddha's entering into *samādhi* at the beginning of the *Heart Sutra*, Vimalamitra refers to *araṇa-jñāna* and cites or refers to a passage in the *Abhisamayālaṃkāra*.

Vimalamitra is interpreting the term *bodhisattva* in two ways: (i) those who have *sattva* (aspiration/mind) toward awakening (*bodhi*), (ii) those whose *sattva* is *bodhi* (those who have *bodhi* as his *sattva*). Although this is not uncommon interpretation, this was not noticed by previous studies because of textual problem of PHT.

When he glosses the term *ārya*, he resorts to *nirukti* interpretation: Since he has gone (**yāta*) far (**ārāt*) from the evil and unwholesome elements, *ārya*.

He also seems to be interpreting the term *prajñā* in *nirukti* way. *Prajñā* is *prakārajñāna* and *prakṛṣṭa/prakarṣa-jñāna*. *Prakāra* in this case means *sūnyatā*, *alakṣaṇā* and so on, which are the eight qualifications of the *sarvadharmas*. *Prajñā* can understand these aspects (*prakāras*) since it is *pra-jñā*. Thus, he unites emptiness and so on with *prajñā*. Furthermore, by perceiving such *prakāras*, *prajñā* possesses *atiprakarṣa*, which is called *prajñāpāramitā*.

When he glosses the term *caryā* in the *Heart Sutra*, he resorts to the delineation of the stages in the *Bodhisattvabhūmi*.

The Reinstatement of ‘feeling’ in the Philosophy of William James: In Relation to ‘blindness’

FUJISAKA, Tasuku

The word ‘feeling’ as used by William James in various parts of his thoughts expresses more than just a physical sensation. It suggests an inner opportunity fundamentally related to the formation of one’s perspectives and experiences. In *The Principles of Psychology*, James does not indicate anything other than the facts placed at the primitive state of an experience. However, in *The Varieties of Religious Experience*, the word ‘feeling’ is referred to as a function that could fundamentally change individual perspectives in that it involves entering a phase beyond ordinary experiences. Such a functional expansion of ‘feeling’ could take on a more profound meaning when it is interpreted as an opportunity to form an experience different from a method centered on the physical body, rather than as the establishment of an ethical goal of overcoming individual differences in values that result from the meaning of ‘feeling.’